Some Neceſſary

CONSIDERATIONS

Relating to all future

ELECTIONS

OF

Members to Serve in PARLIAMENT,

Humbly offer'd to all

ELECTORS,

Whether they be

True Sons of the Church of *England*, as by Law Eſtabliſh'd,

OR

***Modeſt Proteſtant* DISSENTERS.**

To which is added

A Liſt, and Account, of One hundred and ſixty ſeven Worthy Good Patriots lately traduc'd in a ſcandalous Libel commonly call'd **The Black Liſt.**

AS ALSO

A LIST of Two hundred and twenty three Honeſt Gentlemen, who ſignaliz'd themſelves in the Defence of the Rights of the Commons of *England* in the Point of *Impeachments*.

By a True Engliſh-*man.*

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Parliaments Vol. 1.

CONSIDERATIONS

ON THE

ELECTIONS

OF

ELECTORS.

Neceſſary Conſiderations touching the Election of Members to ſerve in Parliament, offer'd to all true Sons of the Church of England, *and all modeſt* Proteſtant *Diſſenters who intend to live quietly under the preſent Government.*

IT has been the hard Fortune of the People of *England*, to be miſrepreſented, for ſome Years laſt paſt, both abroad and at home, and thereby to be render'd contemptible and odious to their Neighbours; as a People inconſiſtent with themſelves, wavering in their Reſolutions, fickle in their Alliances, unfriendly to their Neighbours; and to become jealous of one another, angry with their beſt Patriots, and fond of thoſe who labour'd to ſubvert their Conſtitution, Church and Liberties, *&c.*

It may ſeem ſtrange to thoſe who have not ſufficiently conſider'd, or are not well acquainted with Matters of this Nature, That it ſhould be poſſible for a People to become contemptible to their Neighbours, while they gave ſuch manifeſt Proofs of their Strength, Courage and Wealth; or to be odious to thoſe who ſubſiſted chiefly by their Succours and Aſſiſtance.

Yet ſuch has been the Artifice of ſome deſigning People, that our Allies have been made to believe, That tho' we had all thoſe Qualities actually exiſtent in us, yet we were a rude, indigeſted Maſs, a Rabble of People that had no Soul

or Form, but what the *King*, and a few of his *Miniſters* gave us; That like Flints, we had no Fire but what was ſtruck from us; and wou'd exert none of our unactive, lazy Powers, but by their Inſpiration.

This gave our Allies a very high Idea of the King, and thoſe about him that could move ſuch a lumpiſh, inanimate Body to ſuch great and noble Actions; but it fill'd 'em, at the ſame time, with a contempt of that People who wanted Life and Soul, to exert that Force that lay dormant in 'em, till it was rouz'd and directed by others. They took us to be like Guns, that might do a great deal of good or harm as we were us'd; but that all the thanks was owing to the Ingineers and Gunners that mounted, charg'd and fir'd us; and that after the Service was over, it was no matter whether we ſplit or ruſted. This was manifeſt from the little Regard that was ſhewn the *Engliſh* Nation during the whole Courſe of the late War, and after it; and was owing to the Artifices of ſome People who magnified their own Services and Affection to our Allies, and repreſented a Houſe of Commons, (the Repreſentatives of the Collective Body of the People) as a weak Aſſembly, which they could either lead or drive as they pleaſed. By theſe Means they gain'd ſo far upon ſome of our Neighbours, as to be able to prompt 'em to interpoſe in Matters of the higheſt Importance to us, and to prevail ſometimes againſt the manifeſt Intereſt of this Kingdom.

To ſupport this Credit abroad, they found it neceſſary to make ſome Figure of it at home, and to keep a Party, which tho' conſiderable for nothing but their capacity of Conſcience, and Confidence, were thought proper Inſtruments, by falſe Clamour, and forg'd Calumnies, to create Diviſions, and foment Faction among the People; to maintain which Party, and to keep their Inventions warm, Millions, perhaps, of the Publick Money, have been unaccountably laviſh'd, and one

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Mint has labour'd to encourage the other. By theſe Arts they ſo far poyſon'd a great part of the common People with Jealouſies, and groundleſs Apprehenſions, as to render many of the Gentlemen in all Parts of *England*, who are moſt conſiderable for their Abilities, Integrity and Courage, as well as Quality and Eſtate, ſuſpected and fear'd by 'em. No ſooner did any of theſe ſignalize himſelf in the Houſe of Commons but his Honour was attack'd, and he was branded with Popery and *France*, how unjuſtly ſoever; ſcandalous Stories, Libels and malicious lying Accuſations were ſpread of him throughout *England*, without either Proof or Author, and his Reputation was wounded by unknown Hands, that made their Markets at the expence of his Fame.

It may be worth while to obſerve whither theſe Practices tended. Firſt, By repreſenting us a weak, irreſolute People in our ſelves, that knew not how to manage our own Strength and Wealth, they gave our Neighbours and Allies courage to preſume upon us, and to interpoſe in our Affairs, and to reſt themſelves ſecure, That having gained thoſe few (whom they thought our Leaders) on their ſide, they had nothing to do but to gain over the King to their Party, and the Buſineſs was done; the Aſſes wou'd be tame, and might be driven to the Pound, or whither elſe they pleaſed; and by poſſeſſing 'em, That we were ſuch malevolent ill Neighbours, as were never to be brought to any hearty or ſincere Intentions towards their Allies, they provok'd 'em to hate us; and having wrought 'em to a belief, That to them only they were oblig'd for all the great Services they receiv'd from *England*, prepar'd 'em to back all their Meaſures, and ſecond their Deſigns, whenever they ſhould ſignifie to 'em their Schemes were ripe, and that the proper Seaſon was come; which had not Providence prevented, we might have ſeen Ten times more Foreign Soldiers in *England* than thoſe we ſtruggle ſo hard to ſend away, and

as many fewer of our own at Home than we thought safe to keep up.

But as this Design was *bipartite*, it was as necessary to be well with one Partie at least at Home as Abroad. The Gentlemen all over *England* were found unfit for their purposes; their Principles were sound, and their Stakes to great, to give up either our Church or Constitution, and therefore a Party who had always labour'd the subversion of both, were advanc'd and carress'd, as the only true stanch Protestants. But these being a Party alone too weak to effect what they aim'd at; they took in a sort of mungril Church-goers, whose Conformity was not the result of Principle, but of a luke-warm Compliance with the Humour of the Times; who could as readily have embraced any other Church and Doctrines, in which they cou'd find their own private Accompt. These they dignified with the specious Title of Men of Moderation and Temper; tho' they and the Party they were now united with, were known, most of 'em, to be the Men who in a Reign preceeding, had like by their great Moderation and Temper, to have ruin'd our Religion, Laws and Liberties; yet now they were cry'd up as the only proper Persons to protect and assert 'em. Their gross railing was magnified as Zeal, and their slavish obsequiousness was made an Argumeent of their Affection to the Government, tho' they had given the same Proofs of both before to him, they then rail'd at.

By these a Comprehension was labour'd, which might admit into the Dignities of the Church and State, a medly of Men, who ever since the first spawning of their Sect, have been profest Enemies of both, some of which, however they may call themselves *Protestants*, have not yet been able to prove themselves *Christians*. To bring about this Project, on which the main home Strength of their Scheme depended, the Principal Gentlemen all over *England*, whose Principles and Penetration

tration they fear'd, were brought into disgrace with the King, and the Mobb, whom they perswaded, whoever had the Courage to oppose their Partie, was a Papist, a Jacobite, or a Favourer of *France*, and disaffected to the Government as they call'd themselves. Instead of those, they brought into the Commissions of the Lieutenancy and Peace, almost all *England* over, a Set of Fellows of no Fortune, Honour or Reputation, or Gentlemen of known Aversion to the *Monarchy* and *Church* of *England*, that by these Promotions the Courage of the Dissenters might be rouz'd, and the Ambition of the Mobb elevated to aspire to the like Preferments, by insulting their best Patriots, and trampling upon Authority. How far they succeeded in these Attempts may be seen in the almost universal Corruption and depravation of the meaner People throughout *England*, and the Affronts which were so openly put upon the last Parliament by that Partie; and tho' we are highly oblig'd to, and ever ought to be sensible of the gallant Stand then made by many worthy Gentlemen of both Houses in our Defence, yet it is to Providence that we owe the entire defeat of these curs'd Designs, if yet we may reckon that Work compleat.

The Countenance of the Court, the hopes of Preferment, and the clamour and Impudence of the Mercenary Promoters of these dangerous Designs, prevail'd upon the Simplicity of the well meaning People, whom it is necessary, at this time, to undeceive, especially those who are truly of the Church of *England*. But seeing some, whom from their outward Profession, they thought Churchmen, go into a wrong Interest, have been misled to bear 'em Company, without apprehending their true intent and meaning. To arm all such, and all Protestant Dissenters, who have no other aim than the peaceable enjoyment of their own Consciences and Worship, however erroneous, it may suffice to give such general Cautions as will distinguish with what Principle, and upon what views Men act, without descending

to perſonal Reflections, how well ſoever deſerved by ſome People.

God has been graciouſly pleaſed to give us a Queen as truly *Engliſh* by Inclination as by Birth, who both by Principle and Practice, has given us undoubted Demonſtration of her ſincere Affection and Zeal for our Church and Conſtitution. If therefore we do not make uſe of this Bleſſing to ſecond her pious Intentions, and eſtabliſh both for ever, we ſhall be guilty of a great neglect of Providence, and perhaps put our ſelves out of the protection of it for ever hereafter.

This is not ſaid to inflame any body againſt thoſe who diſſent from us in Opinion, but to warn againſt the Practices of thoſe who (without any regard to Religion) have by-ends to purſue, and encourage one Party only to the deſtruction of both.

Reaſon and Experience have both taught us, That our Church and Conſtitution muſt of neceſſity ſtand or fall together; and that all thoſe, of whatſoever Sect or Denomination, who have aim'd at the ſubverſion of one, have labour'd the Deſtruction of the other likewiſe. It will therefore highly behove all Proteſtants, lovers of the *Engliſh* Conſtitution, whether they be Conformiſts to the eſtabliſh'd Church or not, to contribute their utmoſt Endeavonrs towards the ſupport of it; ſince with that the *Engliſh* Conſtitution and Liberty muſt neceſſarily ſink. The Reign of Queen *Mary*, the Uſurpation of the *Rump*, and the Tyranny of *Oliver*, have to our Sorrow, manifeſtly evinc'd this long ſince; therefore they who aim only at Liberty of Conſcience, of which they are now ſecure, while they continue quiet, can have no Intereſt to ſhake that Fabrick under which alone they can be ſheltred.

I ſhall not enquire upon what Motives (but it is expected that upon the Concluſion of this Seſſions) this Queen ſhou'd diſſolve this Parliament. Upon Suppoſition that it will be ſo,

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it may not be improper to ſhew, How much it imports the People to be wiſe and circumſpect in their next Choice: For if they ſhall hereafter be ſo unſteady, ſo looſe, and ſo corrupt as they have been in many of their late Elections, they will loſe the faireſt Opportunity that they ever had to reſettle both Church and State, and give ſuch head to Faction and Corruption, as may in time give 'em Power to diſmount their Conſtitution.

The People ought to conſider, that when they have made choice of their Repreſentatives, they have parted with their Power, and lodg'd it in them for ſo long a time as they continue to be ſuch; and therefore they ought to be very cautious and wary in the diſpoſition of ſuch a Truſt, and to be very ſure of the Fidelity of the Perſons in whom they place it. To arrive at ſuch a certainty as ſeems neceſſary in ſo great a Caſe, appears from the Experience of many Ages to be very difficult, but more eſpecially in this, when the pretended Principles, and real Practices of ſome Men (who were deſirous to have been thought the only true Friends to the Government) have been found ſo little of a piece; To eſtabliſh ſuch a Criterion as ſhall infallibly diſtinguiſh the ſound from the unſound (if the uſe of Terms may be allowed, by which a certain Party have affected to diſcriminate themſelves) ſeems almoſt morally impoſſible; but it may not be very hard to aſſign ſome marks, which may certainly ſhew that the Perſons who bear 'em are altogether unfit for that Truſt and Dignity.

The profeſs'd *Diſſenters* from the *Church* here eſtabliſh'd by Law, have (one wou'd think) paſs'd a ſort of a Bill of Excluſion upon themſelves, and with their own Hands ſhut the Door of the Houſe of Commons againſt themſelves: But ſo ſupinely ſecure were the Church of *England* Men, that they have lent their Hands to their Enemies to force open that Door for 'em which they had ſufficiently barr'd againſt themſelves. This

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is what ſome Men who wou'd be thought Friends to the Church, and wiſe for it, labour'd hard for, under the Name of Comprehenſion, a thing that wou'd let in every Man of what Sect ſoever that is not called a Papiſt, except the true Church of *England* Man, whom only they wou'd exclude. There is little need of warning to thoſe who are truly ſollicitous for the Church, and underſtand rightly wherein its true excellence and ſecurity conſiſts; but as few are gifted with ſo much Penetration and Diſcernment, there are many who profeſs themſelves her Sons, who have given her, thro' their Imprudence, many cruel and dangerous Wounds, not exempting ſome who have their daily Bread from her, whom we muſt in Charity believe to have acted what they did without any true foreſight of the natural tendency of their Actions.

There are two ſorts of People who ought eſpecially to be inform'd of ſome errours both in Judgment and Practice, which (if purſu'd) may in time prove fatal to 'em; the Perſons hereby meant, are, firſt, ſuch as think *Eccleſiaſtick Policy* and *external Forms* of *Worſhip* things indifferent, that may without detriment be altered, or changed according to the pleaſure of the ſupreme Magiſtrate, the Humour of the People, or the Circumſtances of the Times; And next, the modeſt *Proteſtant Diſſenters*, (who I hope, are the greateſt part of 'em) who tho' diſſatisfied with the Form of Worſhip eſtabliſhed in the Church of *England*, yet by their Separation aim at nothing more than the Liberty of ſerving God in their own way.

It is not the buſineſs of this Paper to convince either of theſe Parties of their Errors; let one think themſelves right in their Indifference, and t'other in their Separation; let us wave the religious part of the Argument, and conſider only, how in Prudence both theſe ſorts of Men ought to act, in regard to the Civil Conſtitution of *England*; for otherwiſe they ought not to have the benefit and protection of it.

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The first of these being indifferent as to the Form of Ecclesiastical Worship and Government, can't be supposed to concern themselves farther about it, than to secure the ease and quiet of the Laity, from the Imposition and Tyranny of Priests; what they offer farther, may justly be suspected of self-Design and Interest.

It were easie to prove, were the matter to be contested, that the Church of *England* is the most reasonably Constituted, both to Doctrine and Discipline, for the ease of the Laity, and the ends of Religion, of any Christian Church in the World. For as our Church claims no implicite Faith, as that of *Rome* does, so neither do her Priests usurp any Power or Jurisdiction over the Consciences of those whom they are to Instruct and take Care of, or pretend to determine of particular Election or Reprobation, as most of our Protestant Dissenting Ministers do; and thereby gain an Ascendant over the Consciences of ignorant timorous People, which is scarce consistent with Freedom of Mind, or Liberty of Conscience. But shou'd the Church of *England* be destroyed, some one of these must be set up; for I presume no Man wou'd have us without a national Church, of some kind or other: And let the Man of Indifference pitch upon which of the known Forms he pleases, and he will find himself infinitely more crampt by it, and more a Slave to the Priests, than ever he thought himself in the Church of *England*. But should the Church of *England* be dissolved, before the several Sects and Parties were agreed what to set up in the room of it, what then were we to expect, but that they should fall together by the Ears? And that the crafty Priest, that had the best knack of leading the Mob by the Ears, must necessarily in the conclusion, have the sole Direction of all spiritual Matters, and consequently we should fall into a worse Sort of Popery than that of the Church of *Rome*. This is no Chimera, no melancholy Dream or Fancy, but such a

Truth, as Obſervation and Experience of former Times, even in theſe Kingdoms, have furniſh'd. This, I ſuppoſe may ſuffice to convince the indifferent Man, that it will be impoſſible for him to alter our Eccleſiaſtical Conſtitution for the better according to his Notions.

As for the Proteſtant Diſſenter, whoſe Scruples, whether juſt or unjuſt, hinder him from Conforming to the Diſcipline and Worſhip of our Church, if he aims at nothing more than the Liberty of Worſhiping in Purity, according to his own Senſe, he has already, and need not doubt the Indulgence of the Queen, ſo long as he behaves himſelf with that inoffenſive Modeſty, and peaceable Diſpoſition towards the national Church, which is due from a private Separatiſt, who would not incur the Cenſure and Penalties of a turbulent Schiſmatick.

But ſuppoſing the Diſſenters were not ſo Modeſt in their Deſires, (as it is hop'd moſt of 'em are) conſidering the Number and Variety of Sects, and the weakneſs of each of them apart, what benefit can any one Party propoſe to it ſelf, from the ruin of the eſtabliſh'd Church, were they able to effect it? Does their Diſſention from the Church of *England* unite 'em either in Doctrine or Diſcipline? Does it bring 'em nearer to a Conformity with one another? No, but ſo much the contrary, could they prevail againſt the Church, they would be bitterer Enemies to one another, than ever they were to the Church. We have experienc'd this Truth in thoſe unhappy Days when the Crown and Mitre were trampl'd upon, and God's Houſe made a Den of Thieves, that fell out and were ready to cut each others Throats about the Poſſeſſion and Diviſion of it. Our Sectaries then ſaw how impracticable a Comprehenſion was, and that there was not one Sect among 'em, that did not think worſe of all the reſt, than of the Church they labour'd to pull down. But we have more recent Inſtances than that, which prove that they cannot bear even the dawning of Hopes with any tollerable

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good accord.* We have ſeen the two Sticks which a falſe Prophet of theirs had pronounced to be made One for ever; ſoon ſever'd, and made uſe of to break each others Heads. An Inſtance which plainly proves that Faction ſhall never be at Reſt or Unity.

* *Sermon on the Union of the* Presby. *and* Indep. *preach'd at* Pinner's Hall.

Such Diſſenters as I have mention'd ought to be ſatisfied with the preſent Indulgence which the Church allows 'em, and reſting themſelves contented with the undiſturbed Exerciſe of their Religion and Conſcience, to give the eſtabliſhed Church no Jealouſie of their ill meaning or deſigns, and thereby provoke 'em, and indeed, make it neceſſary to lay 'em under greater Reſtraints and Incapacities than are at preſent intended 'em, or by deſtroying (were they able) that Church which now protects 'em, to fall under the Tyranny of a Sect which would have no ſuch Tenderneſs for them.

But if they entertain any hopes, that they even united ſhall be able to bid defiance to the eſtabliſh'd Church, they are extremely miſtaken in their own Strength. For tho' they have been able to make a conſiderable noiſe and buſtle in the World, yet were they themſelves but weak and inconſiderable. The main Strength of their Party lay in an Auxiliary Body of falſe Church-goers, who joined 'em, not out of any Love or Reſpect to them, but to their own private Intereſt. Theſe were Men whoſe Eyes were always fixt on the Countenance of the Court, Men that were always reſolv'd to be on the ſunny ſide, be that whatever it was. Theſe are a ſort of Court-weather-cocks that veer about with every Wind, and watch the Diſpoſition of Miniſters and Favourites ſo carefully that they underſtand a Nod, or a ſhrug, and are ready to execute their Pleaſure, be't what it will, before it is plainly ſignify'd: However, they may thank their Stars, that they wanted not a Sett of Miniſters, who could make very broad Signs; otherwiſe they might officiouſly have miſtaken 'em, and follow'd the Words

of their Directions contrary to their meaning. 'Tis hardly to be thought that the Diſſenters will depend on theſe Sunflowers for their aſſiſtance at this time of Day: There's is now the ſhady ſide, and theſe are tender Plants, that can't endure it. They had no other reaſon for joining them before, than that they were favour'd by the late Miniſtry; and they will leave 'em now, becauſe they are not like to be ſo by the future. If therefore the Diſſenters be Maſters of any Temper or Prudence, they will not venture, by a vain ſtruggle, at this time, to urge thoſe who are infinitely the majority of the People, and have as well the Laws of the Land, as the Queen and her Court, on their ſide, to have 'em in diſtruſt, and conſequently under Guard; it may, therefore, be worth their while, ſeriouſly to conſider this, and not by a fruitleſs oppoſition to expoſe at once, the weakneſs and ill Intentions of their Party, but peaceably to enjoy that Liberty of Conſcience and free exerciſe of their Religion, which no good Church of *England* Man will repine at while they appear to aim at no more.

As for the Church-goers, who pretend to be Sons of the Church, and yet have join'd our Enemies in all their Votes, 'tis plain that Preferment, not Principle, was the Star that guided 'em; and 'tis to as much purpoſe to reaſon with the Weathercock at St. *James*'s as them; the ſame Argument prevails with either, and a Court blaſt turns 'em about with equal facility. But there are ſome honeſt, true Sons of the Church, who in the Simplicity of their Hearts, taking theſe Men for what they appear'd to be, have been ſeduc'd to go along with 'em, and acted contrary to their own Intention and Meaning.

Theſe are not a few, and therefore ought to be diſabus'd, and have ſome marks given them, by which they may diſcern and diſtinguiſh the Woolf in Sheep's cloathing. The Inclinations of theſe Men are ſeveral ways to be diſcover'd; by their avow'd Principles; by their known Practices; by the

Party

Party they join; by their Converſation on Publick Subjects; and by their fixedneſs, and wavering in their Reſolutions.

'Tis hard to diſcover what Men's Principles really are; but not ſo hard to diſcern whether they act according to the Principles they pretend to own. We have lately known Men, who to the People have ſet a value upon themſelves, and have been well receiv'd by 'em for it, who have labour'd to deſtroy thoſe Rights, as Champions for which they recommended themſelves. We need not go far for Inſtances, The Oppoſers of the Triennial Bill, the Promoters of a Standing Army in time of Peace, the obſtructers of neceſſary Impeachments, and thoſe who were lately willing to give up the Rights of the People, in that Point, are recent and undeniable Inſtances.

All theſe Men pretended to be Protectors of the Proteſtant Religion, and the beſt Friends to the Government. But had they half the merit of the *Roman* Geeſe, that ſav'd the Capitol; had their noiſe and clamour been half ſo ſerviceable, or ſo innocent, they had deſerved Conſideration. 'Tis true, they did like the Geeſe alarm thoſe who were able to preſerve the State; but it was ſo far from being meritorious in 'em, that they were the very Enemies againſt whom it was moſt neceſſary and moſt dangerous to defend it.

By this Clamour for Liberty and Property, and their ſlaviſh obſequiouſneſs to the Court, they wrigled themſelves into Poſts at *Whitehal*, and Credit with the Mob. Their pretence was a great Zeal for the Government and Proteſtant Religion. What was meant by theſe Words may be worth enquiring.

According to our Conſtitution, no other Proteſtant Religion ought to be promoted here in *England*, than that of the Church, by Law eſtabliſh'd. And tho' a reaſonable indulgence be juſtly due to all Conſciences truly, however erroneouſly tender, yet no ſuch encouragement ought to have been given to any Sectaries whatſoever, as to animate ſo far as to puſh at the

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National Church. But these Men of meritorious Zeal for the Protestant Religion, were not content to raise Dissenters of all kinds, even above the Church of *England* Men, unless they brought the latter into disgrace likewise. They aspers'd 'em unreasonably as Papists or Jacobites, and took care to put all the distrustful hardships upon 'em that they could invent; they displac'd 'em as fast as they cou'd, and put Men of opposite Principles or none into their Room, and perswaded the King that these were the only true fast Friends he had.

They were too sensible that by these Practices they did wrong to the Nation, and provok'd the Gentlemen who understood they had, and were almost all, the Men of the best Consideration in the Kingdom; and therefore they labour'd to secure to themselves the misguided Rabble, whom they amus'd with idle Fears, and rais'd to an insufferable insolence by the Countenance they gave 'em. They let fly the publick Money among their Emissaries, whom they employ'd to inspire the Mobb with a contempt of the best Gentlemen and Patriots; and set those to work, who had no Religion, to pull down that Church which only cou'd protect all.

The Form of our Ecclesiastical Policy resembles so nearly that of the Civil State, that the plea of *jus divinum* apart from either; no Man can have an abhorrence for one, who has not a hearty aversion to the other, how well soever he may dissemble it. We ought therefore to observe very carefully those Men, who in their late Conversations and Discourses, whether publick or private, have express'd a contempt or dislike of our Church Government and Discipline. For as the Authority of the Church in spirituals stands almost on the same Foot, and is disposed in the same manner, with that of the State in Civil Matters; Those Arguments (if its Enemies had any such) that were of strength to beat down one, wou'd batter the other very sorely were they levell'd against it. And we have no reason to

believe

believe that any Man, who conſidering and underſtanding the nearneſs of Relation between the Church and the State, and how much they ſtand on the ſame bottom, yet thinks fit to aſſault the firſt, but he would attack the latter likewiſe, if he did not think the Temporal Sword was longer and ſharper edg'd than the Spiritual one.

But it is not from Men's Writings, or Talk only, that their Principles or Inclinations are to be Collected; their Actions are yet a much ſurer guide to their real Sentiments. To diſſemble in Words is ſo eaſie, and grown ſo familiar with moſt People, that its ſcarce ſafe to truſt to verbal Profeſſions; eſpecially when thoſe that make 'em would recommend themſelves to the Perſons to whom they are made. The ſureſt method to form a right Judgment, is to retroſpect Mens paſt Conduct, and enquire how they have behav'd themſelves on ſuch occaſions heretofore. If a Candidate for Parliament has ever ſate in that Houſe before, the Electors ought to be ſatisfied how he attended, and how he voted, eſpecially in all critical and important Queſtions; wherein Men more particularly diſtinguiſh themſelves, either for Affection, Wiſdom or Courage, or all of 'em. If they have misbehaved themſelves upon ſuch Tryals, they ought not to be truſted any more, except a leſs obnoxious Perſon is not to be found.

If the Candidate has never been a Member before, the next certain Indication is, his Conduct in his own Country on all publick occaſions. The Electors ſhould examin what ſort of Men he conſtantly favour'd? What Party he has always joyn'd? And for want of ſurer and cloſer Information, they may weigh him in their Standard without danger of committing any Error of Conſequence. But if he has been unſteady in his Management, wavering in his Reſolutions, and often changing ſides, it is then the Duty of the Elector, to inform himſelf as well as he can, of the true Reaſons and Motives of his In-

conſtancy. And, if he finds it not to proceed from any Conſideration of the Publick good, he ought to hold him inexcuſable. He may then be ſure that it is want of Judgment, Levity of Temper, or private Intereſt, or particular Picque, or Affection, none of which are honeſt warrantable Excuſes, except thoſe which carry an Incapacity for ſuch Service along with 'em. For there is no Corporation how inconſiderable ſo ever, ſo low or vile in their own eſteem, as to think Fool or Knave a Qualification to repreſent them.

There is yet another plain Characteriſtick by which not only the Leaders, but all the active Men of the Party, whom we ought at this time to beware of, are moſt eſſentially diſtinguiſh'd, that is, Lying and Defamation. By virtue of this ſingle Quality has their Faction been propagated, and their Projects carried on: By theſe Arts have great numbers of our braveſt Gentlemen, and the Nations beſt Friends been aſpers'd, and render'd unpopular in moſt Parts of *England*, and many Thouſands of ſimple credulous People banter'd almoſt out of their Faith and Principles, to the endangering of our Church and Conſtitution. When therefore any of the Electors hear, theſe Men lay about them with the tremendous Noiſe of Popery, and *French* Gold, thoſe Bug-bear words, which fright the poor ſilly Vulgar out of their Senſes: They may prepare themſelves to hear ſome egregious Lie without Proof or Author, to defame, and blaſt the Credit of ſome honeſt Gentleman or other. But when in the modeſteſt Fit, they find it convenient to ſtick to Generals, and deal out Slander by wholeſale, even then it is not without ſome glance of particular Direction and Application, by which thoſe that hear them may be led into their Meaning and Purpoſes, and themſelves left at liberty to diſown it, if repeated again to the Perſons concerned, and reſented by them. This ſort of Profanation, there is ſcarce any kind of Thing or Place ſo ſacred as to have eſcap'd; even the Pulpit it ſelf has been

been proſtituted to theſe unhallowed Practices, and God's Houſe employed in the Service of the Devil. We have been told from the Place from whence we were wont to hear ſacred Truths, * *We muſt take care at this Juncture whom we Chuſe, and beware of a popiſhly affected Party, for ſuch a Party there is, who clogg'd the Proſecution of the late War, and hung upon the Wheels of the Government, who would tear from the King oppreſs'd Patriots, and true and faithful Miniſters; and are now contending for Power, that they may, (as I believe) make a Preſent of us to a Foreign Tyranny.* Theſe and the like Words have been heard from the Pulpit a little before an Election, out of the Mouth of one who had no foundation of Truth for it, or other Authority than a diſhoneſt Forwardneſs to gratifie the Luſts, and to ſerve the Purpoſes of an obnoxious Patron. It were ſcarce worth the while to have taken notice of this Practice in particular, were it not to prevent the ſpreading of ſo ſcandalous an Abuſe, and the Contagion of ſo foul an Example, and to warn People, that they may ſometimes be ſurpriz'd, unleſs they be very careful, from a Quarter whence they would leaſt of all ſuſpect it.

* *Sermon preach'd at* Cambridge *before the laſt Election,* Oct. 1702.

It may be juſt matter of wonder, that Practices ſo deteſtable, and ſo notorious, ſhould yet meet with ſuch ſucceſs, contrary to the true Intereſt and Meaning of the generality of the People. But there were two things which beſides their Confidence and Lying were their main ſupport; firſt, a furious pretended Zeal for the Proteſtant Religion in Indefinite terms; and next, a ſingular and meritorious Affection for the Government: By theſe they recommended themſelves to the People, the leſs Diſcerning Part of whom, took their Noiſe and Confidence for certain Demonſtrations of their Heartineſs and Integrity. But as they were Indefinite in their Terms, ſo were they likewiſe in their Actions; for they took care only to ſhew that they were neither Papiſts, nor true Church of *England*-

men, whom, becauſe they found them the moſt underſtanding Part of the Nation, they repreſented as equally dangerous. For the reſt, they took care to avoid appearing particular to any one Sect, but in the whole, very well and kindly diſpos'd towards them all; and tho' the Principles of many of them were as oppoſite to each other, as Fire and Water, yet they were equally welcome to them, and careſs'd by them at ſeveral times, provided ſtill, they would oppoſe the Church of *England* upon all occaſions. All this while, they went themſelves to Church, and were as Godly Conformable Men, as they beſt that came there. Their Exceptions to the Liturgy and Church Service were ſlight, juſt enough to confirm their Party, they did not heartily like them, and yet to ſupport the Credit of their mercenary Inſtruments, the falſe Church-goers, that they were Lovers of the Church, tho' they were Men of Moderation. It had been much for the Reputation of their Moderation, if they had ſhewn themſelves as cool in the purſuit of Riches, Power, and Honours, as they have done in the Intereſts of the Church of *England*.

But as the Proteſtant Religion, and Moderation, are Terms that have been made uſe of, to ſeduce numbers of People, and ſhake their Reſolutions for, and Adherence to the Church of *England*; it may be worth while to enquire in a very few Words, what theſe Terms naturally import, and what has been the Abuſe of 'em.

The Word *Proteſtant* ſignifies no more than a Proteſtor, and was firſt appropriated to Religion after the defection of *Luther* from the See of *Rome*, when the Followers of him, and other Reformers enter'd into a ſolemn Proteſtation againſt divers of the Errors and Corruptions of the Church of *Rome*. The Name then included no more than thoſe who had actually Proteſted; but came in time to be given indiſcriminately to all thoſe who embrac'd the Doctrines of the ſeveral Reformers

Reformers in oppoſition to the Church of *Rome*. But it has ſince been extended to all Sorts and Sects of Men that call themſelves Chriſtions, how oppoſite ſoever to one another in Doctrine, Diſcipline, and Worſhip, if they did not Communicate with the Church of *Rome*.

The chief, and perhaps the only, diſtinguiſhing Marks upon which they aſſume the Denomination of Proteſtants are, *Denying of Tranſubſtantiation, and rejecting the Supremacy of the Pope*. Theſe give us only a negative Idea of the Word *Proteſtant*; nor has it any poſitive one, but that the Perſons that lay claim to this Name, do proteſt againſt theſe two Things: So that the *Jews*, *Mahometans*, *Pagans*, Men of any, or no Religion, have a Title to the Name in the full extent of it, *Papiſts* alone excepted. For tho' the firſt Beginners of that Name were undoubtedly Chriſtians, yet the Name it ſelf, implies no Conſent to any one Fundamental of the Chriſtian Faith: And we have liv'd to ſee great Bodies of Mem lay claim to it, who wou'd be hard put to't to prove their Title to Chriſtianity. It is therefore a dangerous, and may be a fatal Error, equally to recommend and incourage all thoſe that lay claim to the Name, as if they were equally Orthodox. The natural Conſequence of ſuch a Miſtake is the propagation of Hereſies and Schiſm, which has too much diſturb'd the Chriſtian Church, and ſometimes ſhaken and overturn'd the Civil Government of this Nation. It therefore highly behoves all thoſe who think themſelves at preſent upon a Chriſtian Bottom here, not to truſt the Power of Repreſentation to ſuch Perſons as are any way to be ſuſpected of Diſ-affection to our preſent Eſtabliſhment, whether in Church or State, as they will anſwer to their own Conſciences for any Misfortunes, that may befall either upon their contrary Conduct.

Moderation, which is the other Term, of which many People ſeem not to have a right Notion, deſerves likewiſe to

be consider'd. The Word imports no more, than not to be Violent or Unreasonable in the Pursuit of any thing whatsoever. As it is apply'd to Religion, it means only, that we should have a Christian Charity for our Brethren that dissent from us, (how much soever we think 'em mistaken), and not to Prosecute with Rigour and Severities simple Errors of Judgment, whatever is the natural Result of 'em, unless they tend to the Disturbance of our Peace and Security. Force is an Argument that never alters Mens Opinions, whatever it may do by their outward Profession; and those that are Proselyted that way, thro' Fear are made Hypocrites, not Converts: For this reason it is, that Liberty in point of Faith and Worship ought to be allow'd: But they are mistaken that think Moderation requires any more. True Christian Zeal allows no more than Compassion for Erroneous Consciences, and Indulgence in matters purely Spiritual, such as relate only to the Worship of God after their own Way. They that demand more, under pretence of Moderation, are either ignorant of the extent of the Word, or indifferent to the Profession which they outwardly make, or which is worse, betray some evil Designs which they cover with that Pretence. For it is absurd to pretend a true Love and Zeal for any Faith, Discipline, or Worship, while we knowingly labour to put those into Power, who wish the destruction of 'em, or such as particularly Favour those that do.

The History of the last Threescore Years here in *England*, sufficiently inform us how little we are to trust to the Mercy of any of our Protestant Dissenters, of whatsoever Denomination, whenever in Power, and how little Candour or Justice we are to expect whenever they have but a Dawning of Hope to arrive at it. Those therefore, who have any true Love or Value for their Church, or Civil Constitution, ought to be very cautious that they be not betray'd by a false Notion

tion of Moderation, into ſuch a Neglect, as may in time prove fatal to both.

The Moderation which ſome Men have recommended, has heretofore in plain *Engliſh* been call'd *Trimming*, by which is meant, Profeſſing for one Side, and Acting for t'other. This has been an Art in much Eſteem and Reputation of late Days, and has kindled ſuch Flames, and Animoſities among us, as are not without great Care to be quietly extinguiſh'd. And therefore it is hop'd the People will be ſo careful in all future Choices, to Elect ſuch Perſons as lie under no ſuſpicion, and will afford no precedents, nor give any authority to Miniſters that may hereafter come to the Helm, by their Example, to play us a double Game, or put us into ſuch a doubtful Condition as we have in former times experienc'd.

By the Governmcnt they acted as they did by the Church, and while they bellow'd for the Government, labour'd hard to overthrow our Conſtitution. In this caſe alſo they kept themſelves to Indefinite terms; they were (as they ſaid) for the Government, and others, (if you will believe them) againſt it; yet they never thought fit to explain what they meant by the Government. The Government of *England* ſhould be in the King, (when we had one) Lords, and Commons, and is now, God be thanked, in the Queen, Lords, and Commons; but this is not the ſort of Government which they meant. For by themſelves or the Party they had eſpouſed, they had at ſeveral times endeavoured to baffle and render inſignificant every individual Branch of the Sovereignty of *England*: Firſt, the King was a Chip in Porridge, and Prerogative was a Trifle and a piece of Uſurpation; next, the Houſe of Lords was a preſuming, arrogant, unneceſſary Body; and laſtly, the Houſe of Commons, (their Idol, while ſome of them had the leading of it) was an unreaſonable, aſſuming, encroaching, tyrannical Aſſembly, that had no Senſe or Honour, and neither were, or ought to be

entruſted

entruſted with any Powers. Its eaſie to gueſs where theſe Men would have lodged the Government, when they could not be content with any one, or all the three Eſtates. Any one of them, that would have acted by them, would have been accepted and recommended by them; and this was their meaning, when they repreſented many of our beſt Patriots as diſaffected to the Government, by which, among themſelves, they meant no more, than no Friends to their Miniſtry. But as they had upon their own Score very little Credit with the People, they found it neceſſary to embark the King on the ſame Bottom with themſelves; and to perſwade him, and by him a great many of the People, that his and their Intereſt ſtood and fell with them, and both that the Nation was ruin'd whenever they were out of Credit and Employment.

It pleaſed Providence however, to render them ſo ſecure of the ſucceſs of their Projects as to laviſh and inſult at ſuch a rate, as to open the Mouths of many who ſaw before how things went, whatever the hazard of it was to themſelves, and thereby to open the Eyes of many who had for ſome time been lull'd into a falſe Security. They ſaw them reſolve the Government purely into themſelves, and the King, and endeavour to baffle the Authority of the two other Eſtates: And they ſaw as plainly why they allow'd the King a ſhare; and that it was, becauſe that under the ſhelter of him they could act what exorbitant Irregularities they pleas'd, and come off with a Pretence of extraordinary Affection for the Government, and Zeal for the Proteſtant Religion, the firſt of which they knowingly labour'd to ſubvert, the latter thro' Indifference and Imprudence.

Their main Cunning was ſhewn in this, that keeping themſelves to their Indefinite terms of the Proteſtant Religion, and the Government, they left every Man to underſtand them in his own Senſe, and conſequently to believe them of his Party: This, and the laviſhing of Money very freely, engag'd

gag'd to them a numerous Party, who, in oppoſition to the eſtabliſhed Church, being fond of their Patronage, and bold upon the Countenance and Favour of the Court, puſht hard for themſelves, in oppoſition to the Intereſt of the Nation.

They that would know who theſe were, may enquire, Who oppoſed the Triennial Bill? Who promoted a Standing Army in the time of Peace? Who obſtructed the taking of the publick Accounts? Who were againſt enquiring into the Miſ-application and Imbezelment of forfeited Eſtates, and publick Money? Who made and ſigned Treaties to the diſhonour of *England*, and to the Injury of her Allies? Who were the Abettors of the Affronts that were put upon the late Houſe of Commons, and the Injuries that were offer'd to the Rights of all the Commons of *England*? Who they were that lately delivered up the Right of Impeachment, the great Bulwark of the common Liberties of *England*? Who made great Eſtates for no Service to the Nation, out of ſmall Places? And who pretended a great Love to the Government, while they were deſtroying the antient Government of *England*?

Let them conſider who did this, and what they got by it; how much they had to get, and did get, and how little they could loſe or do; how much they have pretended to, and how little they have done; and what Proofs they can make for themſelves, of what they value themſelves upon, if they would but ſpeak plainly and honeſtly; and let them demand what they pleaſe of the Nation, when theſe Proofs are made out; but till theſe things are made appear, and they anſwer what is objected againſt them, it behoves them to be ſilent, or at leaſt very modeſt, leſt they imprudently pull upon themſelves thoſe particular Proofs, which if they be wiſe they would avoid.

And

And ſince the Queen has declared War againſt *France*, in Confidence of the hearty Aſſiſtance of thoſe very Men, whom the late Miniſtry have ſo much miſ-repreſented; and they have anſwered her with ſo much Alacrity, and with true Zeal manifeſted their hearty Affections to her, and the old *Engliſh* Conſtitution, 'tis to be hop'd, that no body can have the Impudence now to attempt to diſturb the good Underſtanding between her, and her People, or offer at thoſe Miſrepreſentations which have been heretofore ſo much in practice.

A LIST

A LIST *of divers Worthy Good* Patriots, *who were ſlander'd laſt Year in a ſcandalous Paper, call'd The* BLACK-LIST.

Of whom the Reader is deſir'd to take this Notice,

THAT they are moſt of 'em Gentlemen of the beſt Account for Eſtates, Quality, and Principles among the Commons of the whole Nation.

That they are true Sons of the Church of *England*, as by Law Eſtabliſh'd.

That they have been ſtrenuous Aſſerters of the Liberties and Rights of the People.

That they were Promoters of the Triennial Bill, a great Security againſt the Corruption of Parliaments.

That they promoted to their utmoſt, a juſt Account to the Nation of the great Charges they have of late Years been at.

That they were for the enquiring into the Miſ-application and Imbezilment of forfeited Eſtates, and publick Money.

That they were for calling to Account the Authors of Treaties, to the diſhonour of *England*, and its *Allies*.

That they were the Aſſerters of the Honour and Rights of the Houſe of Commons, and of all the Commons of *Eng-*

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land, in oppoſition to the inſolent Affronts and Injuries that were lately offer'd to both.

That they were the Perſons who by their Courage, and Prudence, preſerv'd us from the Danger of a Standing-Army in time of Peace.

That they were the Men who gave up thoſe grievous Privileges which gave 'em means of Exemption from paying their juſt Debts.

That they were the Perſons who voted Supplies to the *Dutch*, above a Year before they were oblig'd to it by the Articles Stipulated between *England* and the *States*.

That they were the Perſons who promoted the Act of Limitation for the Security of a Proteſtant Succeſſion, and of our Church and Civil Conſtitution.

That they defended the Right of the Commons of *England* in the Point of Impeachments.

That they have provided for the Deficiencies of the publick Funds, and the Payment of the publick Debts, and the Preſervation of Parliamentary Credit.

That they have ſhew'd an extraordinary and ſingular Zeal, and Affection, for her Majeſties Perſon, Intereſt, and Government.

All which, (it is hop'd) are Recommendations to their Country-men, whenever they ſhall have occaſion for their further Service.

THE

THE LIST.

BERKS.

William Jennings,
Thomas Renda,
Symon Harcourt.

BUCKS.

William Lord *Cheyney,*
James Herbert,
Sir *Samuel Gerrard,*
John Backwell,
Sir *James Etheridg.*

CAMBRIDGE.

Anthony Hammond,

CHESHIRE.

Peter Shakerly.

CORNWALL.

Henry Lord *Hide,*
John Hoblyn,
Charles Godolphin,
Sydney Godolphin,
Alexander Pendarves,
Henry Mannaton,
John Mounſtevens,
Francis Scobell,
Francis Godolphin,

A LIST of Two hundred and twenty three Honeſt Gentlemen, who ſignaliz'd themſelves in the Defence of the Rights of the Commons of *England* in the Point of *Impeachments.*

BERKS.

Sir *John Stonehouſe*, Bar.
Anthony Blagrave, Eſq;
William Jennings, Eſq;
Thomas Renda, Eſq;
Simon Harcourt, Eſq;

BUCKS.

The Hon. *James Herbert*, Eſq;
The Rt. Hon. *Will.* L. *Cheyney*, Viſcount *Newhaven*,
John Drake, Eſq;
Sir *James Etherege*, Knt.

CAMBRIDGESHIRE.

Sir *John Cotton*, Bar.

CHESHIRE.

Peter Shakerley, Eſq;

CORNWAL.

The Hon. *John Granvile*, Eſq;
James Buller, Eſq;
Rt. Hon. *Henry* Lord *Hyde*,
William Cary, Eſq;
William Bridges, Eſq;
Thomas Dodſon, Eſq;
Sir *John Moleſworth*, Bar.
John Hoblyn, Eſq;
Thomas Carew, Eſq;

Sir *Henry Seymour*,
John Tregagle,
John Granvill,
William Beaw,
Sir *Richard Vivian*,
Francis Stratford,
John Prideaux,
Sir *Joseph Tredenham*,
John Tredenham.

CUMBERLAND.

William Seymour,
George Fletcher.

DEVON.

William Courtenay,
Samuel Roll,
Sir *Edward Seymour*,
Sir *Bartho. Shower*, Defunct.
Francis Gwin,
Thomas Coulson,
Charles Trelawny,
Henry Trelawny,
Thomas Northmore,
Francis Scobell, Esq;
The Hon. *Fra Godolphin*, Esq;
Sir *Henry Seymour*, Bar.
Sir *Richard Vivian*,
Samuel Trefusis, Esq;
Alexander Pendarves, Esq;
John Manley, Esq;
John Williams, Esq;
John Hickes, Esq;
Henry Flemming, Esq;
William Courtenay, Esq;
William Pole, Esq;
John Spark, Esq;
Sir *Joseph Tredenham*, Knt.
John Tredenham, Esq;
Robert Rolle, Esq;
Benjamin Buller, Esq;
George Courtenay, Esq;

CUMBERLAND.

William Seymour, Esq;

DERBYSHIRE.

Thomas Coke, Esq;
John Curzon, Esq;
John Harpur, Esq;

DEVONSHIRE.

Sir *John Pole*, Bar.
William Courtenay, Esq;
The Hon. Sir *Ed. Seymour*, Bar.
John Snell, Esq;
Sir *Christopher Musgrave*, Bar.
Thomas Coulson, Esq;
The Hon. *Cha. Trelawny*, Esq;
The Hon. *Hen. Trelawny*, Esq;
William Harris, Esq;

Nicholas

Nicholas Hooper,
Frederick Hern,
Nathaniel Hern.

DORSET.

Thomas Freke, Defunct.
Thomas Strangways,
Nathaniel Napier,
Henry Thinn,
Charles Churchil,
Michael Harvey,
Edward Nicholas,
Thomas Chaſin,
Richard Fownes.

DURHAM.

William Lambton,
Thomas Conyers.

ESSEX.

Sir *Charles Barrington,*
Sir *Thomas Cooke,*
William Fytch,
Sir *Thomas Davall.*

GLOUCESTER.

John How,
James Thyn,
Charles Cox.

HEREFORD.

Thomas Foley,

Thomas Northmore, Eſq;
Nicholas Hooper, Serj. at Law.
Arthur Champneys, Eſq;
Richard Hele, Eſq;
Sir *William Drake,* Knt. & Bar.
Sir *Thomas Leare,* Bar.
William Stawel, Eſq;
Nathaniel Herne, Eſq;
Fred. Herne, Eſq;

DORSETSHIRE.

Thomas Strangeways, Eſq;
Nathaniel Napier, Eſq;
The Hon. *Cha. Churchil,* Eſq;
George Saintloe, Eſq;
Sir *Chriſtopher Wren.* Knt.
Edward Nicholas, Eſq;
George Pit, Eſq;
John Bankes, Eſq;

DURHAM.

William Lambton, Eſq;
Sir *Henry Bellaſyſe,* Knt.

ESSEX.

Sir *Charles Barrington,* Bar.
Sir *Thomas Cook,* Knt.
William Fytch, Eſq;
John Commyns, Eſq;
Dennis Lyddell, Eſq;
Sir *Thomas Davall,* Knt.

GLOUCESTERSHIRE.

William Maſter, Eſq;
Charles Cox, Eſq;

HEREFORDSHIRE.

Sir *John Williams,* Knt.

James

James Bridges,
Edward Harley.

HERTFORD.
Ralph Freeman,
Thomas Halſey,
——*Gape,*
Charles Cæſar,
——*Gulſton.*

KENT.
Henry Lee,
Thomas Bliß,
——*Mitchel.*

LANCASHIRE.
Richard Bold,
Robert Heyſham,
Thomas Leigh,
Thomas Brotherton,
William Clayton.

LEICESTER.
John Verney,
John Wilkins.

LINCOLN.
Sir *John Bolles,*
Henry Gorges, Eſq;
Thomas Foley, Eſq;
Hon. *James Bridges,* Eſq;
Edward Harley, Eſq;
Robert Price, Eſq;
John Birch, Eſq;

HERTFORDSHIRE.
Thomas Halſey, Eſq;
Ralph Freeman, Jun. Eſq;
George Churchill, Eſq;
John Gape, Eſq;
Charles Ceſar, Eſq;
Richard Goulſton, Eſq;

HUNTINGDONSHIRE.
John Proby, Eſq;
Hon. *Charles Boyle,* Eſq;

KENT.
Sir *Thomas Hales,* Bar.
Henry Lee, Eſq;
Francis Barrel, Eſq;
Thomas Bliſs, Eſq;
Thomas King, Eſq;

LACASHIRE.
Richard Bold, Eſq;
Robert Heyſham, Merchant.
Thomas Legh, of *Lyme,* Eſq;
Thomas Legh, of *Ridge,* Eſq;
William Clayton, Eſq;
Thomas Johnſon, Eſq;

LEICEISTERSHIRE.
James Winſtanley, Eſq;

LINCOLNSHIRE.
Hon. *Charles Dymock,* Eſq;
Edmund

Edmund Boulter,
Thomas Vyner,
William Cecill,
Charles Bertie.

MIDDLESEX.

Hugh Smithſon,
Warwick Lake,
Sir *John Fleet*,
Thomas Croſs.

NORFOLK.

Sir *Jacob Aſtley*,
Robert Davy,
Thomas Bloſield,
Edmund Soam.

NORTHAMPTON.

Sir *Juſtin Iſham*,
Gilbert Dolben,
Thomas Ekins. Defunct.

NOTINGHAM.

Robert Sacheverell,
Sir *Willoughby Hickman*.
John Reyner.

OXON.

Sir *Robert Jenkinſon*,
Sir *Edward Norreys*,
Heneage Finch,
William Bromely,
James Bertie,
Charles North,
Thomas Rowney,
Francis Norreys.

RUTLAND.

Sir *Thomas Mackworth*,
Richard Halford.

Sir *John Thorold*, Bar.
Sir *John Bolles*, Bar.
Arthur Moore, Eſq;
Hon. *William Cecill*, Eſq;
Hon. *Charles Bertie*, Eſq;

MIDDLESEX.

Warwick Lake, Eſq;

NORFOLK.

Robert Davy, Eſq;
John Nicolſon, Eſq;
Sir *Thomas Hanmer*, Bar.

NORTAMPTONSHIRE.

Sir *Juſtinian Iſham*, Bar.
Thomas Cartwright, Eſq;
Gilbert Dolben,
Thomas Ekins, Eſq; Defun.

NOTINGHAMSHIRE.

Robert Sacheverel, Eſq;

OXON.

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Sir *Edward Norreys*, Knt.
Hon. *Heneage Finch*, Eſq;
William Bromley, Eſq;
Thomas Rowney, Eſq;
Francis Norreys, Eſq;
Hon. *James Bertie*, Eſq;
Hon. *Charles North*, Eſq;

RUTLANDSHIR.

Sir *Thomas Mackworth*, Bar.
Richard Halford, Eſq; SALOP.

SALOP.
Sir *Edward Acton*,
Sir *Thomas Powys*.

SOMERSET.
Henry Portman,
Sir *Francis Warr*,
James Anderton.

SOUTHAMPTON.
Thomas Jervoise,
Roger Mompesson,
Anthony Sturt,
William Ettrick.

STAFFORD.
Thomas Foley,
Sir *John Levenson Gower*,
Sir *Henry Gough*.

SUFFOLK.
Sir *Samuel Bernardiston*,
Earl of *Dysert*,
Sir *Charles Duncomb*,
Sir *Charles Blois*,

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Robert Lloyd, Esq;
John Kynaston, Esq;
Richard Mitton, Esq;
Sir *Edward Acton*, Bar.
Sir *Thomas Powys*, Knt.
Francis Herbert, Esq;
Henry Bret, Esq;

SOMERSETSHIRE.
Sir *Philip Sydenham*, Bar.
Nathaniel Palmer, Esq;
Alexander Popham, Esq;
William Coward, Serj. at Law.
Henry Portman, Esq;
Sir *Francis Warr*, Bar.
Sir *Thomas Wroth*, Bar.
Alexander Lutterel, Esq;
Sir *Jacob Banks*, Knt.
James Anderton, Esq;
John Hunt, Esq;

SOUTHAMPTON.
Frederick Tilney, Esq;
Anthony Burnaby, Esq;
Thomas Hopson, Esq;
William Ettrick, Esq;
Francis Gwyn, Esq;
Sir *George Rook*, Knt.

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Edward Bagot, Esq;
Richard Dyot, Esq;
Thomas Foley, Esq;
Sir *John Leveson Gower*, Bar.
Rowland Cotton, Esq;
Hon. *Henry Thynne*, Esq;

SUFFOLK.
Rt. Hon. *Lyonel*, Earl of *Dysert*,
Sir *Samuel Bernardiston*, Bar.
Sir *Charles Blois*, Bar.
Robert Kemp, Esq;

Sir *Edmund Turner*,
Sir *Edmund Bacon*,
Henry Johnſon,
Sir *John Cordell*,
Sir *Robert Davers*.

SURRY.

John Weſton,
Sir *John Parſons*,
Sir *Theo. Oglethorp*, Defun.

SUSSEX.

John Miller.
William Elſon,
Henry Cowper,
—— *Goring*,
John Conyers,
—— *Seymour*,
Matthew Prior.

WARWICK.

Sir *John Mordant*,
Sir *Chriſtopher Hales*,
Francis Greville,
Sir *Thomas Wagſtaff*.

WESTMORLAND.

Henry Graham,
Sir *Chriſtopher Mnſgrave*.

WILTS.

Sir *George Hungerford*.
Thomas Phipps,
Sir *James How*,
Robert Bertie,
Sir *Francis Child*,
Francis Merryweather,
John Lord *Mordant*,
Charles Davenant,
Henry St. John, Jun.

Sir *Edmund Bacon*, Bar.
Sir *Edward Turner*, Knt.
Sir *Henry Johnſon*, Knt.
William Johnſon, Eſq;

SURRY.

Morgan Randyl, Eſq;
George Woodrooffe, Eſq;
George Vernon, Eſq;

SUSSEX.

John Miller, Eſq;
William Elſon, Eſq;
John Lewknor, Eſq;
Charles Sergiſon, Eſq;
Sir *Robert Fagg*, Bar.
John Conyers, Eſq;

WARWICKSHIRE.

Sir *John Mordaunt*, Bar.
Sir *Charles Shuckburgh*, Bar.
Sir *Chriſt. Hales*, Bar.
Hon. *Francis Grevile*, Eſq;

WESTMORLAND.

Henry Grahame, Eſq;
Gervaſe Pierpoint, Eſq;

WILTS.

Charles Fox, Eſq;
Joen Gauntlet, Eſq;
George Morley, Eſq;
Reynolds Calthorp, Eſq;
Hon. *Henry Bertie*, Eſq;
Hon. *Robert Bertie*, Eſq;
Sir *Francis Child*, Knt.
Rt. Hon. Sir *Charles Hedges*, Knt.

Henry Pinnel,
John Jefferys.

WORCESTER.

Sir *John Packington,*
Samuel Swift,
Philip Foley,
Saloway Winnington.

YORKSHIRE.

Sir *Robert Bedingfield,*
Anthony Duncomb,
Sir *Goafrey Copley,*
Sir *John Bland.*

WALES.

Thomas Harley,
Sir *Humphry Mackworth,*
Sir *Jeffery Jefferys,*
Robert Harley.

Edward Pauncefort, Esq;
John Jefferyes, Esq;

WORCESTERSHIRE.

Sir *John Packington,* Bar.
Samuel Swift, Esq;
Edward Foley, Esq;
Hugh Parker, Esq;
Salway Winnington, Esq;

YORKSHIRE.

Robert Byerly, Esq;
Anthony Duncomb, Esq;
Sir *Bryan Stapylton,* Bar.
Sir *Godfrey Copley,* Bar.
Cyril Arthington, Esq;
Sir *John Bland,* Bar.

CINQUE-PORTS.

John Brewer, Esq;
Edward Goulston, Esq;
John Hays, Esq;

WALES.

Rt. Hon. *Richard* L. Viscount *Bulkeley.*
Robert Bulkeley, Esq;
Sir *Jeffery Jefferies,* Knt.
Lewis Pryse, Esq;
Henry Lloyd, Esq;
Hon. *Tho. Bulkeley,* Esq;
Sir *John Wynne,* Knt. and Bar.
Sir *Richard Middleton,* Bar.
Edward Brereton, Esq;
Sir *Roger Mostyn,* Bar.
Sir *John Conway,* Bar.
Thomas Mansell, of *Margam,* Esq;
Thomas Mansel of *Britton-Ferry,* Esq;
Edward Vaughan, Esq;
John Vaughan, Esq;
The Hon. *Robert Harley,* Esq; Speaker.

Divers other Worthy Members concurring with these, had been comprehended in this LIST, had not their necessary Affairs detain'd 'em from being present at the Occasion of it.

FINIS.